A U M

As a cloud wreath, brought into being by the sun's shining, spreads and conceals the sun, so the personal self, which comes into being through the Self, spreads and conceals the true Self. —*Crest Jewel of Wisdom.*

THEOSOPHY

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THE WHOLE MAN

"MAN is the microcosm of the macrocosm." Every form, being, intelligence or essence in great Nature has its germinal counterpart in man, while man himself is the potency and promise of the infinite evolutionary possibilities of the whole. There is an order of evolution in Nature; each being, working at the level of its own intelligence, providing part of the field of experience for beings at other levels, has its peculiar tasks and limited objectives. The hierarchies of being in the kingdoms are the artisans of the great cosmic display of the manifested deity. They are both musicians and instruments in the symphony of evolution. Each class of intelligence adds the unique expression of its own harmony, which no other can contribute, and without which the song of life would be incomplete.

Man, while a natural being, belongs to another order than the kingdoms: he is the embodiment of the plan and purpose of Higher Nature. The kingdoms show forth diversity, but man contains within himself, *is,* in essence, the manifest of unity—a mind to embrace the universe. From within the highest flowering of material evolution, the most perfect integration of the forces of differentiation, the human form, arises the principle of reconciliation of opposing energies at the higher level of causality, the mind. *Manas* is man's power to know both the One and the Many, to find the spiritual synthesis of the countless diversities in the world of Nature by realizing in his own heart the Self of All.

The evolutionary task of Nature is to provide the Self with endless perfections of embodiment, to become the faithful image of the master types in Universal Mind. Nature, as it were, is eternally repeating the sacred Mantram, "Let me bring about the Soul's experience," while man is the experiencing soul for whom Nature exists.

The true nature of soul is beyond time and space. The mind of man is a window in the wall of the Infinite, looking out upon the world of being. The soul beholds and partakes of the life of Nature, extended in time and space. From the extension of life in space is born form, in which soul takes up its abode. Cycles limit and define the extension of life in time, bringing the illusion of reality to the forms in which the soul lives.

So begin, at once, both the bondage and the growth of the soul. For, by rising and falling with the cyclic tides of life, the soul learns to know the laws of the intelligence of Nature, and from reflection on the character of its embodied state, gains intimations of its higher origin and unmodifiable essence. The soul "goes through the motions" of matter, yet never was, nor can become, matter. The soul suffers the frustrations, the fears and hopes imposed by time, yet cherishes the unrealized mystery, the profound intuition that, somehow, it has a life above and beyond time.

Slowly, the soul comes to see that the generations, the lives and deaths of Nature belong to Her, but not to the soul. The soul is as a witness, drawn through the repetitive process of natural evolution by the cosmic attraction of spirit and matter, by the eternal pulse of divine Eros, by the spiritual incompleteness of the hunger *to know,* yet the soul need not be blinded by all this panorama of being. Indeed, the soul may watch as a rapt spectator even the operations of its temporal form and still reserve inviolable the awareness of its own higher life.

Then, what were once desirable sensations, longings, or dying hopes and bitter disappointments become but impersonal illustrations of the law of life. Within the living laboratory of the body, of the feelings and of the mind, may be studied the ineffaceable autobiography of the reincarnating ego. The structure of desire, the quality and steadfastness of aspiration, the attractions of the intellect—all these bespeak the pattern of the past.

Questions arise. What is the relation of the soul's actual life, its behavior through the body, to the spiritual objective of incarnation? To dissolve the complexities of practical choice in the emotional resolve to "love" everyone, and so realize true unity, is largely to evade the problem. Just as in the kingdoms, there is "division of labor" in the lives of man. To love wisely is to love with knowledge, and for knowledge there must be understanding of Law, not simply in the abstract, but as it applies in each particular circumstance. The duty of one is not the duty of another. The great artist, wholly engrossed in his lifetime's meditation, with no eyes or ears except for

the expressions of his chosen form, is exhausting all the possibilities of a certain kind of unity. He strives for perfection of a sort, a relative perfection, yet *perfection*. But even more important than his formal achievement may be the lesson that his consecration brings him, the rare coördination of his instrument and its responsive submission to his will. Meanwhile, his work may unfold to many others an area of refining psychic experience they had not known before.

In another case, Karma may have brought to the soul a knowledge of the Wisdom Religion. This opens the way to a plateau of achievement entirely different from that of the world, a field where learning is conscious, in terms of principle, instead of by formal expression. To such an one comes the extraordinary task and responsibility of living two lives in one. There are still all the mundane responsibilities, and, in lesser degree, the natural psychic interests developed through egoic heritage and present environment, but a new factor has been introduced: the soul must now attempt to relate all its decisions with the inner purpose, to find ways of integrating the existing pattern with the life of spirit, of slowly remolding the partialities of personal living into a larger symmetry.

It is not easy to become a "universal man." Only to try is to arouse to a struggle for self-preservation all the partisan interests of body and mind. Ages of thoughtless indulgence cry out for the old way of doing things and a thousand subtle justifications suggest themselves. It is quite possible for one to discover a "great need" along the lines of his own particular interest, and so pamper his desire nature under the guise of performing some "unique service." It is possible for him to become so involved in special work that truly vital needs may appear, be inadequately served, and pass away, without ever having been recognized by the ardent specialist.

From the larger view of world history, the path of the Theosophical Movement as reflected in the affairs of men and the progress of nations, there are many illustrations of failure to perceive and meet responsibility. Today we hear much of the barrenness of scholarship and the irresponsibility of science. Somewhere, sometime, in the past, these leaders chose to be specialists rather than servers, while rulers strove for power instead of justice. William Q. Judge spoke of Max Müller as having neglected his obligations to his religion in some other life, with the result that his vast erudition was turned to only a partial good in the interpretation of East to West. How many thousands of students have seen the East through his biased eyes; how many sought in his works for the bread of life, and found only the brittle shards of the grammarian and philologist? And,

because of Max Müller's scholarly eminence, concluded that there were only "stones" to be found in the learning of antiquity?

But there is also the wary refusal to come to terms with life, somehow a fear that in applying what we know of law and soul to the situations into which Karma thrusts the ego, the truths will be obscured. Truth is not a sermon, it is a living act, and it cannot be lost, but grows, through practice. It is one thing to seek to embody the truth in partial forms because of an inner partiality, but quite another to make what knowledge we have shine through even the small and petty things of life. Always the motivation is the test, and catholicity of spirit the measure of the wisdom behind any action. The soul may recognize in each small duty a moment in the order of Manasic growth, for each new relation brings another lesson in the Law that must be grasped in its entirety.

To be a "whole" man means to see life whole, even while acting as a part. So doing, the secrets of cyclic evolution slowly reveal themselves, and the soul comes to find orientation in his own higher life, to see more clearly its relation to the immediate facts of his environment, associates and circumstances. His *dharma,* as a division of labor within the common undertaking of the Theosophical Movement, slowly becomes more closely allied with that of his fellows, and his life takes on organic connection with the very heart of the Movement itself.

Duty is not a rigid thing, but a path built of the raw material of life. Duty is something created from day to day, for as we grow, new duties arise to be fulfilled. Every great service is a small one fostered and grown to universal proportion. True duty begins to be followed when the soul deliberately recognizes that an individual destiny lies before him, individual because he must mold it with his own hands, and with the knowledge that will become his only as he studies the order of human evolution, in the hearts of others, and in his own.

No man has a right to say that he can do nothing for others, on any pretext whatever. A cup of cold water given in time to a thirsty wayfarer is a nobler duty and more worthy, than a dozen of dinners given away, out of season, to men who can afford to pay for them. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism. —H. P. B.

PRACTICAL OCCULTISM

Important To Students

As some of the letters in the Correspondence of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:—

(*a*). The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:—

(*b*). The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hierophants being often themselves ignorant of the danger they incur—one and all of these "Teachers" are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power—whether psychic, mental or physical—on their pupils, they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates

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Note.—"Practical Occultism," by H. P. Blavatsky, was first published in *Lucifer* for April, 1888. The Note, "Practical Occultism" (p. 106 of this issue), and "Is There No Hope?" (p. 107), appeared in the following (May, 1888) number, and the footnote (p. 108) is to be found in *Lucifer* for June, 1889.

from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.* These tacitly take upon themselves all the sins of the newly baptised child—(anointed, as at the initiation, a mystery truly!)—until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why "Chelas" are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—*Sorcery*. For it is the motive, *and the motive alone,* which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia"? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine quâ non.* No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the

*So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

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1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five "sacred colours" are the prismatic hues arranged in a certain way, as these colours are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, *i.e.,* in the atmosphere of the place, and to hang "about in the air." This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasaka* (disciples), the number of whom must be odd.

["Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or—his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed,* thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves.* Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

["Lamrin" is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. "To make ready" for *Dubjed,* is to prepare the vessels used for seership, such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the greatest harmony reigns among the learners, *no* success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves *in tune* with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute (*vina*), each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed forever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his *inner nature,* he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (*i.e.* being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye," (*i.e.,* empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad

magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These extracts are taken from amongst some rules, to enumerate which would be useless, as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka," who has been born and bred in Western lands.*

All Western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called "friendly rivalry" is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas "educated into" him from his childhood, how can a Westerner bring himself to feel towards his co-students "as the fingers on one hand?" Those co-students, too, are not of his *own selection,* or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer, till another lifetime, the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearance which they allow to deceive them, the conventional notions, based on emotional-

*Be it remembered that *all* "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are *set apart,* are considered as "laymen."

ism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February: *"The key in each degree is the aspirant himself."* It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realise some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates:—MAN KNOW THYSELF. . . .

PRACTICAL OCCULTISM

"In a very interesting article in last month's number entitled 'Practical Occultism' it is stated that from the moment a 'Master' begins to teach a 'chela' he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

"For the Western mind, steeped as it has been for generations in 'Individualism,' it is very difficult to recognise the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact

which some few may feel intuitively but for which they are quite unable to give any logical reason."—S. E.

EDITOR'S REPLY. The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being "steeped in Individualism," has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects, for his sins of omission and commission during his childhood and for the effects produced by their early training in after life, how much more the "Spiritual Gûru"? The latter taking the student by the hand leads him into, and introduces him to a world entirely unknown to the pupil. For this world is that of the invisible but ever potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its *motive,* producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the *guide* who should be responsible for the sins of him whom he has led into those dangerous regions?

IS THERE NO HOPE?

I think, after reading the conditions necessary for Occult study given in the April number of LUCIFER, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realised. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.*

*By "successful practice" I mean, successful to everybody concerned.

I have the following question to ask you, and will be glad to be favoured with a reply through the medium of LUCIFER. Is it possible to study Occultism in Britain?

Before concluding, I feel compelled to inform you that, I admire your magazine as a scientific production, and that I really and truly classify it along with the "Imitation of Christ" among my text books of religion. DAVID CRICHTON.

Marischall College, Aberdeen.

EDITOR'S REPLY.—This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, "the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature," is far more important and useful than metaphysical and psychological Occultism or *Theophany*. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka Raja Yoga.

It *is* possible to study "Occultism" (the Occult sciences or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellant to a free manifestation of Spirituality—solitude is the best condition for study.

FOOT NOTE

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

THE CONSISTENCY OF THEOSOPHY

THAT Truth must be consistent in order to be true is an axiom. That Theosophy is a philosophy consistent throughout is a fact. In the case of a fact, its consistency with other facts known to us is the greatest proof of its verity. But we need to apply this principle to more than just isolated facts. We must apply it to theories based on facts, and to philosophical systems based on theories. To illustrate. Recently, Maynard Krueger, Professor of Economics at the University of Chicago, and National Chairman of the Socialist Party of the U. S., asserted in a radio forum:

> The modern researches in biology reveal no scientific basis whatsoever for the notion that there are any natural inborn desires for self-enrichment or for self-abandonment or for self-advancement. The kind of ambitions that people have and the kind of desires that people have are the product of the society in which they live.

Now, the layman in biology may not be familiar with the (questionable) biological "evidence" for this theory. But must he therefore take the assertion on blind faith? Can he not examine the statement, for instance, in the light of his own knowledge? Can he not compare it with the prevalent theory of evolution subscribed to by these same biologists? If biological research has uncovered no evidence of desire for progress in the human kingdom, would not a natural question be, Whence comes the motivating power that transformed primordial slime into Civilization? Are these two theories consistent, one with the other? Does the principle of fortuitous progress have a universal application? If not, how are we to demonstrate its truth? If so, why should the human kingdom be exempted from the common will to grow up and out of present conditions?

It is not required that a man know all about all the sciences, arts, philosophies and religions extant in the world, in order to maintain an intelligent view of life. Knowledge is not a hoarding of facts and details, but understanding, a comprehension of principles and their applications. When we learn mathematics, we do not memorize every combination of figures that could possibly be added, subtracted, multiplied or divided: we learn the principles of addition and subtraction, and the multiplication table, and practice applying them. Once we have solved an arithmetic problem, we do not sit down to memorize problem and solution. The understanding of the principle involved in that problem is all we needed to learn from the exercise.

Once the formula to be applied is understood, the problem can be resolved at any time, as can any other problem based on that same formula.

According to the Third Fundamental, every being in the universe is engaged in evolving through all the degrees of intelligence, from the lowest to the highest *Manas*. What is the Monad to discover by this pilgrimage? It is stated that each Ego has been through every possible type of experience on the human plane. What do we remember of all those lives we have lived, and all those evolutionary stages? The *essence* of them.

Somewhere in our nature the details of our past experiences are recorded, precisely and in full. We are not conscious of that memory, and why not? Is it not reasonable to assume that if the Ego needed a waking memory of his past he would have it? But *is* such a memory necessary? Do we not have the important, the valuable part of our past always with us, in our present knowledge, powers and character? They are the principles we have learned. That is the active essence of our past experience.

To teach honesty, we do not require that the "honor" student memorize the honest way to act in every conceivable situation in which honest action is required. (Even if any mortal *could* imagine every such case!) We teach honesty itself as a law of nature, present its rational basis and ethical necessity, and leave the individual to practice honesty for himself, when and as the opportunities for such practice are perceived by him.

If we master the fundamental factors in any one circumstance, we have a basis for understanding other circumstances of a like nature, *without actually meeting them*. Anyone who walks, knows the principle not only of walking, but also, by extension, of running, hopping, skipping, and jumping. Some men and women lead many lives in one, because they attend to the essential elements in their experiences, and observe their application in the lives of those around them. With the great avenues of communication open between nations and individuals all over the world today, there is no man who could not thus broaden his own life to include many.

A Teacher said, "It is not *what* is done, but the spirit in which the least thing is done, that is counted." Or, as the ancient Scripture suggested, *Naught but Spirit can adhere to Spirit*. No man but is a Thinker with an endless past behind him, and an eternity before him. Matters not on the plane of Spirit, of reality, whether he is presently licking stamps or digging ditches, or giving orders or taking them, any more than it matters how wide his cuffs are. It is the spirit in

which he does his work that makes that work a great or a small part of what we call "civilization" and "progress." Present humanity has reached that point in race evolution where it is living in feelings and thoughts. Therefore, these unseen qualities of physical action should receive our primary attention.

If Theosophy were merely a "philosophy," in the narrow sense of that term, a theory on which to speculate in classroom or study; if it were merely a "religion," to believe in, but not necessarily to act upon; or just another "science," to add to the flood of hypotheses that threaten to sweep away the last strongholds of common sense and human reason:—it were better to hide its light under a bushel, and set forth again in search of *Truth.* But Theosophy is *a knowledge of the laws which govern the physical, astral, psychical and intellectual constituents of nature and of man.* Theosophy is the complete and consistent Truth. Its principles are not for limited use. They are not patented, copyrighted or exclusive to one field of human interest, or one grade of intelligence. Theosophical principles are universals, that is, of and for universal application.

There are not different basic principles for education, for the work of social reform, for scientific research, for philosophical discussion, and for religious inspiration. There are but Three Fundamental Propositions in the Science of Life, and they are exactly the same as the basic principles of the Art of Living. When we realize the identity of Source, Law and Being under all forms, as at the root of all beings, we shall have reminded ourselves of that *anciently universal Wisdom-Religion we once knew.* Knowing then the laws of the Universe, or the Law of Universality, we shall be Universal Beings.

Spiritual Heredity

We are, with slight deviations, copies of our ancestors. Family traits descend from generation to generation, over-riding climate, callings, intermarriages, culture. I am not yet persuaded of the truth claimed by certain theorists that types become intermingled and by circumstances blotted out. Rather it appears that, like ideas, their types are permanent and persistent, superior to outward accidents or physical conditions. Souls are typical, and mould bodies into forms corresponding. The types may vary, but never extinguish themselves. And the time approaches when persons will be classified by their spiritual characteristics as we now define their complexions, their voices, physiognomies. —Bronson Alcott.

SCIENCE, SOCIETY AND THEOSOPHY

FROM what has been said about the reception by science of new ideas which radically depart from popular channels of thought, the difficulties confronting any introduction of pure Theosophical metaphysics may be imagined. The metaphysics of an Einstein won entry only because encased in the Trojan horse of mathematics. The principles of Theosophy are so old and have been so much mishandled that all too often they have come to be associated with ideas regarded as purely superstitious, simply because they conflict with encrusted habits of thought. The road has not been made any easier by reason of numerous modern "occult" and even "theosophical" charlatans.

Inevitably science must reach Theosophical truth, if allowed to push its own discoveries to their logical conclusions; but because of the conventions and limitations already discussed, scientists who have entered Theosophical territory have been compelled, consciously or unconsciously, to "slant" their findings away from any real convergence, thus making their views weakly parallel to Theosophical teachings—mere shadows without substance. An example is Dr. J. B. Rhine, who found it desirable to eschew the word "telepathy" and employ the awkward term, "extra-sensory perception." When the "astral body" obtruded itself on scientific notice, the covering of "ectoplasm" was hastily thrown over it. "Astral body" is anything but a good term, for more than one reason, but such substitutes must tend always either to conceal knowledge of the existence of Theosophy as such, or to give rise to a false impression of original scientific discovery. No real connection between Theosophy and science will ever be made in the public mind unless through the agency of men who are Theosophists first, and scientists second.

In the present state of the world, the non-recognition of Theosophy by science is not an unmitigated misfortune. With few exceptions, the bent of scientists is toward physical applications alone. In some ways, even, science is going beyond the field of material playthings toward that of black magic, as in biology, for instance. In the realm of psychism, especially, even a sincere present-day acceptance of the Theosophical structure by scientists would inevitably be on the lowest plane.

When science refuses to take any part in the destruction of man by man, will be time enough for it to take Theosophy seriously.

Meantime, the onset of an era of world strife of unknown duration and unpredictable complications has had curious effects on science as well as on society in general. However cutting may be the criticisms to be laid at the door of science, nevertheless the basic spirit of recent decades has been constructive—constructive often of the wrong kind of objects, but nevertheless creative, at least, materially. Countless thousands of men thus trained are suddenly forced to constrict their talents to purely destructive applications. It is a psychic impossibility for the real scientist, with his habit of relatively impartial logic and analysis, to see the war issues in as simple a light as the layman. The feelings of scientists in general may be said to range from a reluctant acceptance of necessity, on through a cold aversion, down to an *internal* war between contending impulses. But many scientific men are drawing from the present predicament, experience which may be of human value in the future. The views of F. R. Moulton[1] are significant:

> What should be the attitude of scientists in time of war and what roles should they attempt to play? In time of peace they live orderly lives in a relatively stable world. They are guardians and transmitters of the accumulated knowledge and wisdom of their predecessors, and explorers of the hitherto unknown. Normally they are concerned only with what has been best in mankind.
>
> But in time of war they find themselves in a wholly different world —a world of anger, hatred and cruelty; a world of foreboding, fear and despair; a world of selfishness, deception and violated trusts; a world of confusion, shifting values and crumbling ideals. They might hold themselves aloof from the world's woes with the hope that eventually returning peace will enable them to live serene lives again. Or, at the other extreme, they might plunge into the conflict, courting danger with the vague feeling that sacrifice itself is the noblest possible action. Or, choosing a median course, they might stand ready and eager to undertake any task in defense of civilization for which their training and experience have prepared them. As a matter of fact, scientists will pursue all these courses, for outside their specialties their attitudes and action are generally similar to those of other intelligent members of society.
>
> There is, however, one respect in which the habits of thought of scientists as a class differ substantially from those of other men. From the nature of their training and work they are accustomed to taking the long view, which in nearly every field reaches far back in human history and in some fields back through the geologic ages. They are familiar with and have reflected on the great crises in human affairs,

[1] Secretary, American Association for the Advancement of Science, in *A. A. A. S. Bulletin,* for October, 1942.

the rise and fall of nations and civilizations, the evolution and disappearance of thousands of species of plants and animals. They are practiced in searching for causes of such changes and in evaluating their consequences. If as a class scientists have any important special competence, apparently it is, or should be, the ability to analyze and interpret present world conditions and to define objectives for which humanity should strive. . . . The task of interpreting the tides that are flowing in the world today and of defining some clear goal toward which all peoples might unitedly strive is clearly too difficult for any special group to undertake with hope of success.

However, scientists might well undertake to evaluate the effects their work has had and is having upon the interrelations among the individuals of every industrialized country, and also among the various nations and peoples of the world. They should not approach this important and difficult task with the intention of boasting of past achievements and of promising greater ones in the future. Instead, they should inquire honestly and fearfully whether they have not unwittingly disturbed an approximate biological and social balance that has been enabling human beings, through "blood, sweat and tears," to struggle from barbarism toward civilization. They should be critical of themselves and generous in their judgments of others, for self criticism is the first step toward self-improvement and generosity is always a noble quality. If they find that the present acute diseases of society are directly or indirectly due to the rapid development of science and its applications, they should frankly accept the fact. . . . This world is a deep ocean of imperfections on the surface of which science and its applications are giving rise to what with better perspective would probably be regarded as minor disturbances. Scientists must live in this world and play roles according to their visions and capacities. If they are terrified by the storms now raging on its surface, they may yet find some comfort in the words of Pope in his Essay on Man, for they may contain deep truths that are not ordinarily in our philosophy:

All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.

Theosophists may see more significance than scientists do in Pope's words, but one may say of science that, whatever its errors and limitations, its area is populated by mental adults.

The forcing of science into wholly destructive channels through military necessity, must have serious effects. It is estimated that pure science in Great Britain lost fifteen years of progress in World War I. This time world science may lose more than that. There

exists a fraternity of "gadget"-worshippers which tries to draw good from evil by pointing out the rosy developments in material enjoyments which may be expected as a result of the application of military discoveries to post-war civil uses. Such men—usually employed by large industrial corporations, and having an eye to post-war recouping of present losses—are soul-blind to the deadly role which preoccupation with such things on the one hand, and envy of them on the other, have played in bringing on the catastrophe. If, when the "future" has become the "present," we shall have learned no better than that, we may expect a *world* no better than it has been and is.

In any case, there is a serious prospect that science, through the crystallizations, previously described, and those imposed by present and future military exigencies, will lose for a long time whatever of progress it has been making toward the higher forms of truth. Moreover, it may lie under popular disrespect, and be regarded even with fear and hatred, because of the horrors which its applications have inflicted upon mankind. These tragedies have long since cancelled out the material gains of science. Its most boasted accomplishment, the peace-time salvage of juvenile life, hardly compares with the shadow of horrible destruction under which it has placed every child in the world for generations to come.

No real scientists ever expected or hoped to contribute to such results; their part was originally unwitting, and the lethal stream of Atlantean karma in which they were engulfed found its origin in the blind hearts of the masses as well as in themselves. If it is the fate of scientists to sin deeply in this period, the consummation of the crime will arrive in the future, by way of deliberate choice for destruction rather than construction.

The time of choice may arrive by way of premonitory tests sufficient indeed to try the soul of the individual savant; and some of them may already be facing dire dilemmas in secret.

Physics and chemistry have "gone underground" into the caves of military secrecy for the "duration." What may be portending for humanity within those dark abysses? A mystery unrealized is concealed behind the imaginative faculty of fiction writers. Imagination is invariably unconscious memory of the past; that which hath been, is that which may again come to pass. Some have suspected this upon comparing the once fantastic visions of Jules Verne, and others, with what afterward came to pass. As a matter of fact, literature is laden with the future, whose actualities and potentialities can be

distinguished by a sound knowledge of cyclic law. Both the future realities and their alternative potencies are limned in the "astral light" long before they become objective. All men have some dim access to that picture gallery of the great "subconscious" mind; a few have it markedly, and these are the unconscious heralds of the future.

Beginning with a story by H. G. Wells at the turn of the century, and rising to great volume in recent years, tales of mysterious "death rays" and other deadly weapons have multiplied.

But this shadowy perception was long anticipated by one who saw the records of the past in the clear light of occult knowledge.

> For the etheric Force, discovered by the well-known . . . John Worrell Keely . . . is no hallucination. Notwithstanding his failure to utilize it, a failure prognosticated and maintained by some Occultists from the first . . . the phenomena exhibited . . . have been wonderful . . . not in the sense of the *supernatural* but of the *superhuman.* Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds as easily as he reduced a dead ox to the same condition.[2]
>
> It is this vibratory Force, which, when aimed at an army from an *Agni Ratha,* reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorized in the *Vishnu Purana,* in the Ramayana and other works, in the fable about the sage Kapila whose *glance* made a mountain of ashes of King Sagar's 60,000 sons, and which is explained in the esoteric works, and referred to as the Kapilaksha—"Kapila's Eye."[3]

What is the probability of these forgotten powers of the past becoming those of the actual future?

The nature of war is changing very rapidly; it is now suspected by military authorities that the outcome of the present struggle will be determined, not by the number of guns and men on the winning side, but by the number and competence of its chemists and physicists. War is assuming a definitely Atlantean aspect.

Keely's "Force" will probably not be put to lethal use in this era. That the great arcane energy for its application depends upon special psychic traits is far too much for "authorities" to swallow, and even if credited, men able to use it could not be found. In a later time it *will* be available, and unless the spirit of destruction is conquered, it will again draw a curtain of oblivion over a great cycle of civilization.

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[2] *S. D.* I, 555.

[3] *S. D.* I, 563.

In its lesser and more mechanical aspect, Keely's discovery is now safely hidden under the famous "exposure" made by the *Scientific American;* his good repute thus having become a sacrificial scapegoat for the protection of mankind. But the "death-ray" does exist. Anyone can learn it at his own cost by standing before the aperture of one of the great cyclotrons. In that aspect it is still subject to the economics of known forms of energy; its power has to be paid for at such cost as to keep it so far safely immobilized. The energies which are being sought through the agency of the cyclotron, it is hoped — or feared — may not be so limited in future application; in forecasts they take the shape of a super-explosive and a super-steam engine, but such success will still be advanced over present forces as the gun is advanced beyond the bow and arrow.

It is needless to speculate upon the exact form which a new weapon might take; but the dilemmas which may face its discoverers are significant. There is the probably apocryphal story of a biologist who is said to have discovered a combination of vibrations which destroy the red corpuscles in the blood to a distance of four miles. The unfortunate discoverer was looking for nothing of the kind, and was thoroughly shocked. There followed an internal struggle as to what disposition to make of the matter, which was finally won by patriotism. The psychological problem then devolved upon the authorities in a somewhat different form. The apparatus necessary for the use of the discovery is a fairly simple modification of a common medical implement. If it were made in quantity, the inevitable "leaks" would soon reveal it to the enemy, and the initial success would quickly be merged into a universal holocaust whose end no man might foresee. If the story were true, therefore, the discovery would not be put into use except in case of ultimate national catastrophe. Patriots thus may console themselves that there is no danger of the nation falling, unless all belligerent civilization falls with it; in which case the "meek"—the lowly African and Indian populations—would truly "inherit the earth," in just such manner as the Aryan races inherited from the Atlanteans in times long past.

The most useful thought to be derived from this "story" concerns the very probable future of humanity if war itself is not conquered. If the story is fiction today, it may easily be true prophecy for tomorrow. And if some such weapon were ever inflicted upon mankind, it would in all probability be the last desperate resort of a defeated and broken nation, or of some small, reckless and ambitious tribe placed too far below the salt at the peace banquet. Disarmament

of known weapons is no safeguard against such eventualities; in fact, it is most likely to be a stimulant in that direction. Thus, no matter what the peace settlements may be, the world of science must henceforth be on guard. The nations of the world—except those which find a new way of life that will *morally* disarm potential enemies—must stand from now on in that shadow.

Theosophists have no reason to dread the future, because of their knowledge of what has happened in the past; they have more hope than others because of their knowledge that mankind, in spite of every effort to prove as undeserving as possible, still has its Friends, the Masters of Wisdom. This is the meaning of the great "Guardian Wall" of the living unseen sages of the past, which for thousands of years has channeled the evil Karma of the world in such manner as to prevent mass calamities of dimensions which we can scarcely imagine. Yet an accumulated force can become irresistible, and fate can be tempted too far. The power upon which *They* draw is not material but spiritual and moral. When there are no longer "three just men," immune to greed, fear and hate, among the nations—then the great hand will be withdrawn, and a spiritually lost civilization will be blotted from among the living, leaving the spaces clear for a newer and better race.

KNOWLEDGE AND POWER

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it. Those Greeks and others who recorded some of the wisdom of the elder Egyptians well illustrated this. They said that this was shown in symbols, "as where Hermes is represented as an old and a young man, intending by this to signify that he who rightly inspects sacred matters ought to be both intelligent and strong, one of these without the other being imperfect. And for the same reason the symbol of great Sphynx was established; the beast signifying strength, and the man wisdom. For strength when destitute of the ruling aid of wisdom, is overcome by stupid astonishment confusing all things together; and for the purpose of action the intellect is useless when it is deprived of strength." So, whether our strength is that of sympathy or of astral vision, we will be confounded if philosophical knowledge be absent.

—W. Q. J.

NIRVANA NOW

Never shall yearnings torture him, nor sins
  Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace; nor deaths
  And lives recur. He goes

Unto Nirvana. He is one with life
  Yet lives not. He is blest, ceasing to be.
Om, Mani, Padme, Om! the Dewdrop slips
  Into the shining sea!

—*Light of Asia.*

THE Buddha taught that physical life is a recurrent ordeal for the Soul; that the wheel of physical plane existence would stop only when the bonds of selfishness were severed and Nirvana reached.

In the West, this teaching has been little received, and less understood. To the religious, the promise of "heaven" is recompense for all the pains of life. Others conceive of nothing more than an eternal cycle of life and death, and see in Nirvana only extinction. Those weary of life solve their problems simply by waiting a few years until extinction is at hand. If the waiting grows too long, it can be unnaturally shortened, without recourse to the rigors of self-discipline. To this day, among Westerners, there is no real understanding of a state beyond life and beyond death which bears no relation to fantastic dreams of "heaven."

The Occidental is forever toled on by the donkey's bait of some material elysium, to be obtained by some trick or device of industry, politics, economics, or what-not. He does not see that this heaven has lain in "tomorrow" for five thousand years, without coming an hour nearer, nor does he see why this *must be so.* If, after middle age, a man begins to doubt, he usually decides it is then too late to cultivate a higher understanding.

By two ordinary means we may pierce the Great Deception. One way is to have and to hold all our lives, until we taste the mockery of possession; the other is to wish and to want until we despair of having anything. From time to time a few have found the third, the safe passage between this Scylla and Charybdis.

The Soul finds the truth at successive levels. In the first stage of obscuration the end of life is satiation of its thirsts, without pity, duty, or responsibility. Next comes retribution with its awful void and despair. Then one becomes "good," knowing that nothing can be taken out of life that has not been put into it. The Wise follow, who understand that the highest joys of life are only reflections of

the state left behind at their entry into this sphere. The Free, seeing clearly, are strong enough to see without despair.

The Wise and the Free know that this physical plane provides necessary experience, which would never be tragic if made a means instead of an end. Happiness comes in spite of, not because of the sensations of life; and the truly happy desire no "comfort." Free men "escape" life by accepting it to the full. Only they, who leave nothing undone for others, drink of happiness without an ache of conscience, and attain that peace which is Nirvana now.

SCIENTIFIC AND DYNAMIC UNITY

The first Echo from the burnished and mysterious East which reverberated from these pages sounded the note of Universal Brotherhood. Among the men of this day such an idea is generally accepted as vague and utopian, but one which it will do no harm to subscribe to; they therefore quickly assent, and as quickly nullify the profession by action in the opposite direction. For the civilization of today, and especially of the United States, is an attempt to accentuate and glorify the individual. The oft-repeated declaration that any born citizen may aspire to occupy the highest office in the gift of the nation is proof of this, and the Mahatmas who guard the truth through the ages while nations are decaying, assert that the re-action is sure to come in a relapse into the worst forms of anarchy. The only way to prevent such a relapse is for men to really practice the Universal Brotherhood they are willing to accept with the tongue. These exalted beings further say that all men are—as a scientific and dynamic fact—united, whether they admit it or not; and that each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its will. This is due to the existence of an imponderable, tenuous medium which interpenetrates the entire globe, and in which all the acts and thoughts of every man are felt and impressed, to be afterward reflected again. Hence, say the Adepts, the thoughts or the doctrines and beliefs of men are of the highest importance, because those that prevail among people of a low character are just as much and as easily reflected upon the earth as are the thought and beliefs of persons occupying a higher plane of culture.

—WILLIAM Q. JUDGE in 1890.

AMONG YOUTH-COMPANIONS

YOU promised to tell us about Theosophical themes some time," said a voice at Dave's elbow one Sunday morning. He turned to find at his side, Ann and Terry, who chanted in unison, " 'The time has come, the Walrus said. . .' "

"All right," said Dave. "There's lots of time yet before Theosophy School begins. What seems to be the trouble?"

"Well," began Terry, "we've got the material for our term papers collected, and we have to start writing them this week, so we thought we'd ask you for some pointers."

"Yes," said Ann. "You see, it seems that no matter what subject I write about, I have to treat it from the Theosophical point of view. I don't really 'put' Theosophy into my papers, but just the same, it always gets in somehow! However, I don't want my teachers to feel that I use any excuse to write Theosophy, so I'm wondering just how much Theosophy should or could appear in term themes?"

"That is something no one else can decide for you," Dave replied. "You know how your instructor feels about unusual ideas and unorthodox concepts. You know what he thinks a student's proper place is in the field,—whether he likes adventurous or conservative minds. You know whether he is broad-minded, open-minded or tolerant, or, whether, on the other hand, he is a 'status quotient,' to coin a phrase.

"You might write a paper on the pyramids, for example, and be able to quote H. P. Blavatsky directly and demonstrate in your discussion that other authorities are coming to the conclusions she presented in the last century. Why *not* use H. P. B. as an authority? What better one could you find? Or, if you do not use her exact statements you might perhaps be free to refer to the outside sources she quoted from. Why would she have taken the trouble to collect such references, do you think, unless in preparation for just such work by her students?"

"What about the Three Fundamentals?" came from Ann. "It seems impossible not to get them into just *everything* you write!"

"The real question is, Have you *assimilated* them?" suggested Dave. "If you have, these fundamentals will appear in your work naturally, and what is natural is never wrong. Theosophical teachings cannot help being part of your *writing,* if they are part of *you!*

"We may consider it a question of motive. Those who *use* Theosophy for their own benefit, for high marks, or to show off, are *plagiarizing* Theosophy, are they not? Such forced presentations are

not in harmony with the aims of the Theosophical Movement. They are means improper to the end Theosophists have in view. Theosophy itself makes it clear that action is inseparable from the motive for action.

"Now to take up your question: Of course, no subject is without its Three Fundamentals, *if* you are able to recognize them! We are often thrown off the track by their informal character, so to say. If we don't guard against the common tendency, we are apt to think that unless the three fundamentals of music, say, tally rather exactly with pages 14 to 18 in the first volume of *The Secret Doctrine,* then the 'Fundamentals' aren't there at all! Whereas, it is a fact that the more clearly we see these Propositions in any subject, the more we understand that subject and its relation to Life as a whole.

"If we do not hold hard and fast definitions of these fundamental principles, we will readily perceive them in the works of every great philosopher, ancient and modern; in the highest poetry, literature and drama of every people; and at the root of all true reform movements, from Plato's Republic down."

"But not all those people had the ideas straight!" protested Terry. "How do you handle that difficulty?"

"Don't you think there would be a chance for a little constructive criticism?" asked Dave. "When you check a man's thinking against eternal ideas, you can gauge his merits and demerits as a philosopher. Even if you don't have a chance to discuss it as such, you will at least have the advantages and limitations of his system clear in your own mind.

"Take the training given at one large university in a course on Bibliography, where you are taught how to size up an author or a point of view. Suppose you wish to study the American Revolution, for instance. How to choose between one historian and another, the criticism of one generation and that of the next? How to decide what are the actual facts of history and what the individual interpretation of the recorder? You learn to make up a 'test case' by reading all the source material on one particular incident in that era. You study that one incident in precise detail, until you have a firm grasp of it. Then you pick up a history of the period, and turn to the treatment of that event. You know the sources the author used for his story. You are thus prepared to separate the 'historical' account into fact and fiction. And, on that basis, you can evaluate the writer's bias. When you know how much personal opinion gets into his report of one event, you are able to make allowances for the same 'personal touch' in the rest of his work."

"You mean," Ann concluded, "that for the Theosophist, the Three Truths serve as a test like that?"

"Exactly," Dave said. "The more you learn to apply the principles of Theosophy, the sounder become your judgments of men, ideas and actions. Perhaps you've heard of the student who worked out Emerson's 'Theory of Criticism' according to the Three Fundamentals, which he stated in Emerson's own words. When the paper was read in class, the instructor did not criticize the 'arbitrary arrangement of Emerson's ideas', as the student had rather expected; but rather, expressed surprise and delight at finding Emerson's thought *unified and systematized!*"

"What did the student say to that?" inquired Terry eagerly.

"Why, he explained that he had simply used the basic ideas of Theosophy," replied Dave. "But as I heard it, the teacher did not show much interest in his explanation! A few of his fellow students did, however, and the incident resulted in several 'introductions' to Theosophy."

"That reminds me of something," said Ann suddenly. "And that is the problem of those who cheat the system of term themes, either by handing in work someone else did in another class or another year, or by hiring professional research agencies to do the work for them. It's pretty hard when you hand in an honest piece of work, to see another take all the honors, when you know he cheated on the side."

"Are you working for 'honors,' then?" inquired Dave gently. "That is risky, you know, because immediate results aren't always the same as the final results."

"But it's not fair that the cheat should get away with it!" Terry burst out.

"Don't you think that sooner or later causes and results will all balance by the good old law of action and reaction?" Dave asked. "And when the balance is struck, your 'hard luck' may not be so hard after all!"

"But when it comes to bigger things in life than term reports, injustice and suffering can't be taken that easily." There was a challenging note in Terry's voice. She came from a home where the family enjoyed doing battle with each other in words. Sometimes it was argument for Truth's sake, and sometimes it was just argument.

Dave knew this, and had a habit of cooling down himself as quickly as Terry fired up. Now he was silent for a moment. Then, "What is injustice?" he wondered quietly, out loud. "Isn't it what is done vengefully, in retaliation, for instance, or to get even, or for any selfish end?"

"That's not what I mean by injustice!" exclaimed Terry. "I don't mean the things you do yourself, but those that happen to you, that you suffer from and can't understand."

"Perhaps," Dave remarked, "no one ever understands injustice and suffering until he takes an entirely different point of view from the one which would make him say that *evil comes to him*. Remember what we were reading last Sunday in *The Friendly Philosopher?*

> Mercy is not opposed to Justice . . . the fullest justice is the same as the fullest mercy. . . . I should say that Karma is Mercy itself, for do I not know that nothing can prevent me nor any other from obtaining what is his by law, exact and unerring?

"From this point of view, an understanding of justice—or injustice—is impossible without an understanding of mercy. We never know the true inward nature of justice until we begin on ourselves and watch for samples of our own injustice to other people. That practice alone will give us the clue to all injustice."

"Is it wrong even to feel indignant about this cheating on assignments?" queried Ann.

"Indignation—" Dave said thoughtfully. "An emotional reaction to *another's* faults or failings. Could any feeling be 'righteous' under such circumstances? Naturally, cheating is neither moral nor sensible. No one who realizes that Law and Cycles are basic facts would think of trying to 'cheat' others *or himself*. He would know that by such action he was simply contracting for pain and 'obstacles' in future life and lives. But can we help to spread this knowledge to the 'cheat' if we shut off compassion by criticism?

"Term reports," Dave continued, "like examinations, are part of our present educational system. Both are effective only if self-administered. No one can examine another's work, because the real work is intangible. The *hidden* results, on character, mind and heart, represent the student's true achievement. It is impossible, also, to determine the actual amount of original thought that went into the term theme of another, nor can the benefits of his thinking be charted. With such a system, what matters it that someone else was given the 'honors'? Can that diminish the real 'reward' we receive from and in ourselves when a task is well and conscientiously done?"

"According to that, I suppose," said Terry, "that the Theosophical student, especially, would derive more solid pleasure from such independent research than from any other aspect of his college work."

"Of course," agreed Dave. "It is his opportunity to Theosophize his studies, to give himself a *theosophical* education, no matter what the curriculum."

WHAT OUR SOCIETY NEEDS MOST

THE first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odor of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings not only in their better natures but also on the physical plane, our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by a tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that the higher philanthropy calls for a spreading among men of a right basis for ethics, for thought, for action. So we often find Theosophists among themselves debating complicated doctrines that have no present application to practical life, and at the same time other members and some enquirers breathing a sigh of relief when anyone directs the inquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

NOTE.—This article by Wm. Q. Judge first appeared in *The Path,* September, 1892.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practise because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the inquirer.

It is preëminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples, preach, practise, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

BEAUTY AS PHILOSOPHIC TRUTH

WHEN Plato spoke of "the Good, the True, and the Beautiful," he named the three foci of Reality known to mankind. These are not three "deities." They are names given to ideals men seek. In the endeavor to come to terms with life, to live in harmony with the wide universe, Morality, Philosophy and Esthetics grow ever closer together in the mind, supporting and interblending with each other as a wider range of perception unfolds. For the wise man they become a single object of allegiance and devotion.

Tragedy has travelled hand in hand with attempts to define and describe one of these three without recognizing its area of interpenetration with the others. Moralists have erected forbidding edifices, categories of good and evil, which neglect philosophy, science and the arts. Philosophers and scientists have forgotten morality and the other sources of real beauty that are man's inherited intuitions. Devotees of the arts have often become narrow-minded sensualists, failing to integrate morality or an all-inclusive philosophy with that which is emotionally pleasing. Thus we have philosophers dry and dusty, scientists a-moral, artists and esthetes emotionally uncontrolled. This unfortunate trifurcation has a long history in the Western world, and follows the same patterns that characterized previous ages of unenlightenment.

Religion dictated an artificial moral code by relying on fear and ignorance, and succeeded for a time in stultifying the growth of analytical thought and the refinement of instincts and intuitions. The rebellion resulting from ecclesiastical tyranny was poorly ordered. Men driven by a passion for scientific investigation lifted themselves by that passion, but failed to seek truth as a "whole." Similarly did the majority of those who sought freedom in the quest for beauty or philosophic truth. Few there have been who knew that true beauty is goodness—wisdom in action, based on truth, proportion and harmony—for it has not been the Karma of the majority to live in the light of the ideas called Theosophical. Alone a few sages preserved the knowledge which could not be shared at once by all men, and it is not difficult to distinguish their synthesizing view from the countless religions, philosophies and concepts of the beautiful that characterize the various epochs of Western civilization. Fundamentally, they teach the way to think in terms of *purpose*.

"Good" is an almost meaningless term today, since churches and academicians have rendered it philosophically useless. "Truth" has suffered a like fate at the same hands. What of "beauty"? Here is a word or concept that has defied such persistent meddling. You cannot persuade a man that the life of another, or some personal experience, is a thing of beauty unless his intuition agrees. Truth, you may convince him, is any manner of things not true. On the question of what is right and wrong, or good and evil, you may easily deceive him. But in things of beauty he retains the right to judge for himself. He *feels* for himself and his intuitions are unique and intangible. The average man is seeking happiness, life in a world in which his ideals may have their place. Often he cannot be reached by counsels of self-denial for a formula or for a God, as reformers, ecclesiastical and secular, have found to their dismay. But he may be open to the suggestion that his *ideal* is a rare thing and must be sacrificed for, that it is the companion of those only who refine and elevate themselves.

W. MacNeile Dixon, whose Gifford lectures presented in *The Human Situation* have brought to the modern world Theosophical ideas in terms of a philosophy of idealism, indicates pointedly his desire to draw away from the realm of intellectual abstractions. "I must confess," he says, "I am more enamoured of beauty than of truth. Beauty I think I know when I see it. Of truth I am never so sure." He deprecates academic philosophizing, and explains that he finds greater value in deep-rooted and persistent intuitions. He therefore undertakes to use the term "beauty" for all the real values of the word "truth." Dixon believes that the intellect should work in harmony with the heart and not be regarded as the infallible key to reality, which some modern professional philosophers have claimed it to be. "We have enthroned the measuring, reasoning faculties of man at the expense of the heart," Dixon declares. "Who told you that nature has such a preference? We should aim at a conclusion which the intellect can accept and the heart approve." The importance of this suggestion is its relation to our age of materialism in philosophy. Our materialists try to explain away the basic human yearning for a philosophy of purpose in terms of human immortality as "mass psychological delusions." For Dixon, genuine and deep beauty is truth, which all strive for, whether or no they can quote Aristotle or Spinoza.

To find beauty in living is to know *meaning* in living. A philosophy of the senses has no enduring meaning, will not provide the faith necessary for constant quest. Purpose in living is not merely a matter

of sensations, for sensations are static; they cannot grow in worth *as* sensations. True and beautiful living is growth in the ability to build in fitting proportions, and this the soul alone can do, for the soul has a sense of "its secret share in the inexhaustible spring of eternity" and creates constantly for the future out of a long past.

Since every form of living intelligence has its share in this "inexhaustible spring of eternity," all beings must be recognized as brothers—a part of the great harmony that is the universe. Our sense of proportion is faulty, our own house of life imperfect, unless we strive constantly to include the whole. Thus it can be seen that we grow primarily in terms of wider range of perception. Nature, or Life, always was, is and will be in proportion, because built on the constancy of that Law which is proportion in action.

Some levels of beauty we can share with another of like nature. Others can only be shared indirectly, through the effect of the experience of beauty upon thought, action and judgment. The appreciation of beauty is a psychic rather than a "spiritual" experience, but in the highest aspects of the psychic principle, where the soul of man perceives its oneness with the great soul of nature, are the most *spiritual,* as the most *beautiful,* of man's "feelings."

Man longs to stand alone, perhaps because he knows that aloneness is the secret of his dimly-felt strength as a man-God. The child loves his parents, but does not wish to be absorbed by that love. If the parent desires the love to be all-absorbing, it may be for the reason that he himself is no longer searching as eagerly for the spiritual self as he once did. The sense of complete self-identity felt in childhood is not the egotistical self-sufficiency that sometimes takes its place in later years. Every man, at some period in his life, has stood on a lonely crag and felt surges of strength within that promised the power to withstand all trials, to remain calm, serene, and inwardly protected. But few are the fountains of the beautiful in the modern world at which this inborn power can be renewed. Fewer still are those with the discrimination to perceive them under the over-hanging foliage of sensualism.

Yet even thoughtful followers of Epicurus are driven back to a consideration of eternal proportions and to that source of strength which, independent of sensations, is allied solely to our highest intuitions. A remarkable passage occurs, for instance, in a book which undertakes the defense of "sensualism":

> We all have to pay toll to the race for what we take from it. But whatever system is established—capitalistic, communistic, or otherwise—in the land where we live, our devotion to efficiency, to justice,

> to the proletariat, or to our family cannot occupy the whole margin of our days or satisfy the whole craving of our nature. Underlying all our practical activity, there flows, deep and strong and clear, the subterranean river of our real happiness . . . "rich" or "poor," it is alone we deal with life, and alone we deal with the First Cause.
>
> In its loneliness the self within us thinks of itself as suspended in a great void. . . . In fact, all the ecstasy we get from the most magical moments of our life were best associated with this feeling of *being alone in the void.*

This offers the beginning of an understanding of beauty as philosophic truth. The next step is in realizing that while each "self" indeed stands alone, true knowledge requires the fulfillment of certain soul needs, and is the result of "ever-growing perception." Then, and finally, the needs of one must be seen to be the needs of all, for no man can bring true meaning or proportion to his own inner life without seeking to bring it to all others.

The soul gives itself alone, original, and pure, to the Lonely, Original and Pure, who, on that condition, gladly inhabits, leads, and speaks through it. Then is it glad, young and nimble. It is not wise, but it sees through all things. It is not called religious, but it is innocent. It calls the light its own, and feels that the grass grows, and the stone falls by a law inferior to, and dependent on its nature. Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby I do overlook the sun and the stars, and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies which are immortal. Thus revering the soul, and learning, as the ancient said, that "its beauty is immense," man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders; he will learn that there is no profane history; that all history is sacred; that the universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his own life, and be content with all places and any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of his heart.

—EMERSON.

ON THE LOOKOUT

"An Experiment With the Imagination"

Diarmuid Russell, a New York literary agent, grew up in "an atmosphere of literature." Both his parents wrote, he says, "and I can remember at the age of ten helping correct galley proofs for my mother." He had a scientific education, and took a scientific degree, after which, however, he returned to the field of literature. It occurred to him recently that with all his experience in editing other men's manuscripts, he ought to be able to write a story himself without much trouble. "An Experiment with the Imagination" (September *Harpers*) gives the outcome of his attempt at creative writing, and is in itself a rather unusual, because an unorthodox "story."

Having decided to write, he found a general theme with little difficulty. The problem, he discovered, was to imagine the details with which to fill in the plot:

> For a little while I just pondered over this problem idly, thinking ideas would surely come into my head. Nothing did come and, after a couple of weeks, anger at my own incapacity overcame me and I began thinking about the problem as I commuted home in the evening. Still nothing came. I began when in bed at night to try to force my mind and imagination to supply the needed facts. Night after night for almost a month I stared into the darkness, trying as hard as possible to keep my will bent to the task of stimulating my imagination.
>
> My imagination never did succeed in solving the problem. . . . But after a month of sterility I had a most vivid dream. . . .

"Interior Intelligence"

The story of the dream, in detail, follows, but is omitted here, as are the two "daylight visions" also recounted in the original article. We continue with Mr. Russell's comments on his experience:

> It was an odd story to dream and all the images are so vivid in my mind that I can still remember it clearly, almost a year after it happened. Unlike most dreams, it did not disappear on waking and it almost seemed as if some imaginative and interior intelligence had given me this as payment for the efforts I had been making. . . .
>
> The whole episode has a queer suggestiveness about it. There is no doubt to my mind that all the stories that arose in vision were a direct answer to the effort of will I had been making. But how swift and amazing the intelligence that tossed off these stories in a moment!

In the latter two cases the materials were at hand and the origins of the tales obvious, but no storyteller I know could have been so swift in imagination or could have sketched with such accuracy and completeness the details. The faces of the men were clear, the clothes they wore, the psychology of the characters were all known to me, and all this knowledge came in a single instant of time.

It has occurred to me since I had this experience that perhaps it is this interior intelligence that is really responsible for the prolific and imaginative output of many writers. There have not been many authors who have paid much attention to the sources of their material and perhaps they have hesitated to write about a process so unknown to science.

"Other Than Our Common Sanity"

Mr. Russell quotes from the introduction of H. G. Wells' *The Country of the Blind:*

> I found that, taking almost anything as a starting-point and letting my thoughts play about it, there would presently come out of the darkness, in a manner quite inexplicable, some absurd or vivid little incident more or less relevant to that initial nucleus. Little men in canoes upon sunlit oceans would come floating out of nothingness, incubating the eggs of prehistoric monsters unaware; violent conflicts would break out amidst the flower-beds of suburban gardens; I would discover I was peering into remote and mysterious worlds ruled by an order logical indeed but other than our common sanity.

"Wells Was Lucky"

> Wells was lucky [Russell continues] in that the artist inside him was to some extent under control. He might not indeed know what kind of story would be produced—tragic or gay or serious—but the story did bear some relation, as he remarks, to the initial nucleus. In my own case the visions were random ones and, while the sources were apparent, there was no conscious concentration. It is possible that further deliberate efforts of will might make for more obedience.
>
> These experiences have made me believe that if a man is willing to bend his will toward the effort of awakening his interior genius he may succeed surprisingly and be delighted with swift visions. I cannot say that he will always get an answer to a specific problem. . . . But there must be writers who find their imagination lagging and I suggest that they call on their own interior storyteller. What it produces may astonish them.

We would say there is very little doubt but that the results of such practices would be "astonishing,"—probably "astounding" would be a better word. The Theosophical basis for this view is

suggested in the article, "Science, Society and Theosophy," pp. 115-6 of this issue. Mr. Russell's "interior intelligence" is imaginative only in so far as reading in the Astral Light can be called an act of creative power.

We may quote a few sentences from *Echoes:*

> [The Astral Light or Akasa] is the register of our deeds and thoughts, the great picture gallery of the earth, where the seer can always gaze upon any event that has ever happened, as well as those to come. . . .
>
> As an enormous screen or reflector the astral light hangs over the earth and becomes a powerful universal hynotizer of human beings. The pictures of all acts good and bad done by our ancestors as by ourselves, being ever present to our inner selves, we constantly are impressed by them by way of suggestion and go then and do likewise. . . .
>
> So far as concerns our world it may be said that astral light is everywhere, interpenetrating all things; to have a photographic power by which it grasps pictures of thoughts, deeds, events, tones, sounds, colors, and all things; reflective in the sense that it reflects itself into the minds of men. . . . (pp. 59-63.)

Intuition Recommended to Science

That writers should be advised to use imagination is not an extraordinary event, whatever one may think of Mr. Russell's brand of "interior genius," but now it is suggested also that scientists use intuition! "Science Asked to Borrow Intuition From the Poets and Improve It," announces the New York *Times* of December 1:

> Intuition, that mysterious faculty that lies at the basis of the creative powers of man, with which hitherto only poets and artists largely concerned themselves, was a major topic of discussion yesterday at the opening sessions of the annual meeting of the American Society of Mechanical Engineers, at the Hotel Astor.
>
> It was discussed at a luncheon on ingenuity, at which colored motion pictures of recent helicopter flights were displayed by Igor I. Sikorsky, airplane designer of Vought-Sikorsky Aircraft, Stamford, Conn., who addressed the engineers on "Creative Engineering, Inventiveness and Intuition." It was further discussed at an evening session on how best to encourage and stimulate originality in young Americans. . . .

"A New Faculty of Mankind"

> Intuition, Mr. Sikorsky said, may become a new faculty of mankind if properly developed by training. If and when developed, he said, "intuition would be superior to eyesight in a way in which this latter is superior to touching or smelling." He added, "as in the case of some other abilities, various individuals are differently en-

dowed with the new faculty, but it can be expanded and developed by training."

Intuition, he said, "appears to be some ability which permits an inventor, in a way not yet explained and possibly unexplainable, to 'tune in' like a radio, and to learn, somehow, facts or laws that are not yet known, or imagine and create a mechanism, or part, in correct accord with natural laws not yet discovered at the time of the invention."

The phenomenon of the discovery of facts by intuition, he added, appears to be a reality despite man's inability to understand it. He mentioned Jonathan Swift, Jules Verne, Leonardo da Vinci and others as proof of an intuitive genius.

A. R. Cullimore, president of the Newark College of Engineering, Newark, N. J., quoted Henri Bergson's "Creative Evolution" on the creative instinct. "There are things," Bergson wrote, "that intelligence alone is able to seek, but which by itself it will never find. These things instinct alone could find, but it will never seek them."

"He Who Hath Ears to Hear—"

We noted last month in Lookout a case of scientific ignorance of Theosophical books and articles in print half a century (see p. 87). Mr. Sikorsky is therefore in distinguished company when he assumes that intuition is not only unexplained but possibly inexplicable, that the laws of mental communion (by which man may "tune in" on nature, as he calls it) are unknown. Almost every fair-sized public library in the United States could furnish a copy of *The Ocean of Theosophy,* by William Q. Judge, where Mr. Sikorsky would find a definition of the higher mind (*Manas*) as "the intuitional, which knows and does not depend on reason." The *Ocean* also recommends that intuition (or *Manas*) "be developed by training," as Mr. Sikorsky says. And the *reason* is given in the last paragraph of Chapter VII.

Chapter XVI of the same book would explain the source of the "inventions" described at the conference, a passage of particular relevance being—

> . . . the trained Adept can produce before the eye, objective to the touch, material which was not visible before, and in any desired shape. This would be called creation by the vulgar, but it is simply evolution in your very presence. Matter is held suspended in the air about us. Every particle of matter, visible or still unprecipitated, has been through all possible forms, and what the Adept does is to select any desired form, existing, as they all do, in the Astral Light and then by effort of the Will and Imagination to clothe the form with the matter by precipitation.

Or, as Mr. Judge wrote in *Echoes from the Orient* in his section (XXI) on the Astral Light:

> There is also a useful function of this light. As it preserves the pictures of all past events and things, and as there is nothing new under the sun, the appliances, the ideas, the philosophy, the arts and sciences of long buried civilizations are continually being projected in pictures out of the astral into the brains of living men.

"All the World's a Stage"

The latest wrinkle in psychoanalysis, we are informed (see *Magazine Digest* for September, 1942, p. 13) is therapeutic theatrics, as practised at Dr. J. L. Moreno's Therapeutic Theater in Beacon, New York. In what Dr. Moreno has called the "Psychodrama," the patient acts out his problem on a stage, with lighting, props and fellow actors provided by the theater-hospital. According to Waldemar Kaempffert, science editor of the New York *Times:*

> For Dr. Moreno's method of training the mind to purge itself of fixation, it must be said that it marks the only substantial progress that has been made in controlling mental processes since the introduction of psychoanalysis. . . . psychiatrists and heads of institutions for social misfits are convinced that he has given them the most powerful instrument thus far evolved for dealing with the most baffling of human ailments.

Dr. Moreno's Great Idea

The *Digest* writer relates:

> While watching his actors perform spontaneously in many different roles, Moreno discovered that a certain actor derived great enjoyment from playing one role but was badly upset after acting in another. An actress, he noticed, who proved enthusiastic and voluble in the role of an elderly mother, was dull and almost inarticulate in the part of a shrewish wife.
>
> It was then that Moreno had his great idea. He saw that every individual in life performs a number of different roles. In some of these he functions adequately; some delight him; in others he feels ill at ease; and there are some which he heartily detests.
>
> People who are forced into roles which they dislike are unhappy. People who are given roles which they cannot stand, become public menaces. From this latter group come the criminals and the insane.

We wonder, seeing to what pains the good doctor has gone to reproduce the "roles" of his patients, what he would do with another "great idea"—that of Reincarnation! This idea, with its thought-twin Karma, would explain *why* man is the complex being he is, and

how he came to be that way. But aside from the philosophy it gives, we should think that the theory that man is provided by natural law with precisely the "theater" necessary for him to enact his repertoire (in the mask of his *personality*), would be irresistibly interesting to Dr. Moreno!

"AND WHATEVER HE HAS DREAMED. . . ."

Dr. Moreno's theory in practice:

> A young man whose unnatural fear of death was making his whole life miserable, was put into roles which forced him to deal with death itself. First he played the part of an undertaker's assistant, later the undertaker himself, and finally he enacted the part of a man about to die.
>
> All of these were roles which he would never have played in real life. Having played them on the stage, however, he discovered that he was no longer afraid of death. No one fears that which he can see clearly.

The "new" feature of the "psychodrama" is not the idea, but its actuality, its materialization. Thinking through a pending situation, *mentally,* is described in a well-known passage by Mr. Crosbie:

> I used to look calmly and dispassionately at the very worst picture I could conjure up as happening to myself, and found it helpful in getting rid of "fear of consequences." I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts leaving myself *alone,* dishonored, stripped of everything. Those very things have happened to me, but I knew them, had outlived them, and went on undismayed. (*The Friendly Philosopher,* p. 85.)

ETHICAL ECONOMICS

One of the aims of this department is to report Theosophical ideas as they appear in the race mind; another is to record Theosophical facts as they are discovered and documented by modern thought. These two functions are, in reality, two ends of the same stick, for the application of Theosophical ideas leads inevitably to the corroboration of Theosophical facts; and the facts, once learned, provide a basis for accepting the ideas. To find both functions meeting in the same individual, therefore, is not strange, even though unusual.

A case in point is that of Dr. Ruth Alexander, who "speaks six languages, is a doctor of philosophy, a professional pianist, a first-class cook, a lecturer, writer and one of the most noted American experts in economics." ("Cosmopolite of the Month," July *Cosmopolitan.*) One sentence gives the theme of her lectures:

> The facile promises of reformers, she said, left her cold; she had seen reform at work and knew it to be utterly futile unless the urge came from within the individual.

Dr. Alexander's economics are ethical and philosophical. Furthermore, her ethics and philosophy have the advantage of being grounded solidly on first-hand evidence, the facts of her own experience. We quote from the *Cosmopolitan* article, and attach correlative passages probably familiar to students.

"Agreeable" Misery

Her "experience":

> She had always felt a deep sympathy with the poor, having had a personal acquaintance with genteel poverty (the most difficult kind of all) in her formative years.
>
> In recalling her experience as a charity worker, Dr. Alexander says, "I worked with one charity organization for about a year and in every single case the family I assisted went right back to its depraved condition after it was helped to its feet. One night I was sent to persuade a young girl to leave a man accused by the court of contributing to her delinquency. That girl told me she preferred to be delinquent, and after calling me a 'meddlesome unmentionable' she pushed me out the door and I fell downstairs. When I came to I thought the whole thing over and came to the conclusion that people didn't want others interfering with their lives and much preferred to go their own way, whether good or bad. My experience also convinced me that the poor are the authors of their own misery, and from that day to this I have seen no reason to change my opinion."

H. P. Blavatsky wrote in 1887:

> The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. . . . The causation which produced human nature itself produced poverty, misery, pain, degradation, at the same time that it produced wealth, and comfort, and joy and glory. . . .
>
> It is a strange thing to observe how practical philanthropists will eventually, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis. This is, that misery is not only endurable, but agreeable to many who endure it. (Theosophy xxx, 8.)

Patronizing Paternalism

Theosophy shows that no system or program will rid humanity of the defects that manifest as poverty and crime, because freedom from these, as from all other ramifications of the Great Fallacy,

Selfishness, or the Great Heresy, Separateness, will come only through character-training. Today, when social psychology, social work, sociology and economics are tending more and more to become simply *patronizing paternalism,* Dr. Alexander's reiteration of philosophical fundamentals is a tonic. In a recent radio broadcast, for instance, she pointed out that—

> an ideal plan, ideally administered, would probably approximate economic stability. Actually, that is like saying that an ideal society of ideal human beings would be ideal. And, of course, anyone but a fool would subscribe to the fact that that is true.

FREEDOM AND SECURITY

Several years ago, in *This Constitution of Ours* (reviewed in Lookout, April, 1940), Judge Florence Allen wrote:

> Liberty cannot be written ready made into a charter. It must be written into our hearts, and thus sent on by us as a living force to the next generation. Here in America we do have the great and living traditions. But only by graving them as articles of faith on the hearts of the people, can they be realized. (p. 124.)

Dr. Alexander offers much the same conviction:

> She says she was shocked to realize how little people appreciated true freedom and how willing they seemed to be to sacrifice it for the "new" freedom which meant no freedom at all but just security. Freedom to think, says Ruth, means also freedom *not* to think, and freedom to work means also freedom to be lazy. . . .
>
> "The individual must stop being afraid of freedom. He must welcome its responsibilities and count well the cost of security. . . . Since regimentation indicates a thinning out of the innate character of our citizens, it is well to remember that the very basis of freedom is character." (*Cosmopolitan.*)

Nor does Dr. Alexander apologize for championing individual freedom of choice. Over the radio she declared, "while I readily admit that many of us have chosen unwisely, it does not follow that all of us should be deprived of the right to choose at all." Theosophists go further and maintain that *no one,* no matter what his choices have been and are, should be deprived of free choice, his *highest power.*

"TREE-NESS AND NOT THE TREE"

Another phase of the question of the individual's relation to Society was raised in the Letters to the Editor Column of the New York *Times* Book Review for April 5, 1942. Corinne Sussman of Palms, California, contributed a searching criticism of modern litera-

ture in general and the modern novel in particular. In the light of what has been said above, the following extracts from her letter are self-explanatory:

> We are led to believe that no one wants the story of the individual as an entity of worth any more. Tree-ness and not the tree is the literary philosophy of the day. Today the literary novel is simply a glorified newspaper story. This is a very saddening decline to any discerning mind. From the time of the Greek playwrights through Shakespeare down through the heroic nineteenth-century novels of Dostoyevsky and Thomas Hardy, the great concern of expressive men of thought has been with the place of the individual in the universe and in the world of men. Even up to within perhaps a decade of today there was still room for books on problems of the individual against the universe, stories of a single man's search for some meaning and coherence in his life. But today the journalese of "world trends" has become *the* literature.

"Collectivization of the Mind"

> No novel can claim literary credit unless it concerns itself with mass migrations, generalizations of wars and revolutions in terms of whole villages and peoples. The individual, the particular, as St. Exupery expresses it, is unimportant. He is an insignificant fraction in the vast equation. As if the equation could possibly have any meaning without the existence, vitally necessary, of each factor that goes to make it up! Will we still have an equation when there are no more factors?
>
> The publishing world seems to be obsessed with these "world trends." It seems to have no place any longer for other types of thought. The "timely" novel, which was once simply one of the many types of literary expression, has become the one and only. It is the collectivization of the mind. . . .

Social and Individual Consciousness

> Stressing the proletariat angle does not make a book literature or necessarily significant. Injecting a running commentary on man's right to live in a democracy and enjoy the Four Freedoms does not make a book philosophic. . . . For no matter what the humanists, the trumpeters of "this worldly salvation," say, without the tree there is no forest. If we save humanity and lose our own individual souls we have lost everything. Fundamentally all our social problems, our agonizing wars and revolutions issue from the soul of the individual. We cannot make man better by making society better, no matter how dearly we treasure this behavioristic hope. Society will be better when men are better, and men will not be better until they have

> achieved some degree of consciousness, individual consciousness. There is nothing more meretricious than social consciousness. How can society have a consciousness if, first of all, individual men do not have it?
>
> The need for books about individuals is tremendous. . . .

We might add, the need for a *philosophy* for "individuals," for free-thinking men and women, is also tremendous. To supply that need with a rational basis for self-reliance is the purpose of Theosophy.

THE COLOR ENGINEER

The manifold effects of sound on "the physical, astral, psychical, and intellectual constituents of nature and of man" has engaged the attention of philosophers and physicists, educators and engineers. Recent investigations, for instance, reveal the power of sound to kill germs, inject medicines into cells, and massage cells below the skin; to make milk "softer" or more digestible; to fuse metal alloys; to dissipate fog or smoke; and (belated respect for the Pyramid-builders?) to lift weights. The interrelation between our five senses may be surmised from the findings of a neurologist that a person needs "more light to see after hearing a loud noise or smelling a strong odor" (N. Y. *Times, May* 3, 1938).

More recently still, color has been coming into its own. The following notes are from a current periodical (September *Magazine Digest,* "Let Color Be Your Guide"):

> It has now been demonstrated scientifically that colors have an influence on many processes of the body. Metabolism, muscular and tapping activity are among the most prominent noted. . . .
>
> The colors in the red and purple section of the spectrum are not only warming—they are distinctly energizing. . . .
>
> [Some people have] a pronounced intolerance to certain colors, while the mental processes of one individual took 20 per cent more time under the influence of one color than another.
>
> . . . experiments showed that tapping activity in most people was more uniform with green light, slower with blue, and decidedly quicker under the influence of red light.

COLORFUL EDUCATION

Practical results of color engineering include the substitution of white blackboards with black chalk for the *black*boards with white chalk customary in schoolrooms, which eases the educational process, psychologically as well as physically. Also:

> Much research may yet have to be done, in relation to the universal habit of reading. Human beings are accustomed, almost invariably,

to read black print on white paper, when in reality other color combinations have proved to be much less exhausting. For instance, gray ink on yellow or green paper is much less tiring on the eyes than the former, and, with such a color combination, even the smallest type can be read with ease.

Hues and Views

Another change for the better made possible by knowledge of color laws:

> Recently, Lt. Col. R. P. A. Helps made the suggestion to the British Ministry of Transport that all roads leading to London be tinted pink. A series of exhaustive tests in the Channel Islands have proved that a concrete road colored a dull orange or marigold has at least 40 per cent less sun and head-lamp glare than an ordinary white road. It has been found that accidents per mile on colored roads are fewer, and at night pedestrians stand out more clearly on them.
>
> A London concern is exhibiting a model highway on which colored concrete is used as a safety device. Sidewalks are in dull concrete and are separated from the red cycle track by green islands, with yellow curbs. Slow motor traffic moves on the grey concrete, while the fast vehicles use a buff-colored lane. Pedestrian crossings are brilliant yellow and traffic circles are flanked with alternate yellow and black curbing. Here—safety, harmony and speed are the returns gained through the wise use of color.

"Frontiers" of the Universe

"The Universe," according to the *Times* summary of Astronomy in 1941, "is bigger than astronomers supposed twenty years ago." Drs. Albert Whitford and Joel Stebbings (Wisconsin) have "photographed with ultra-violet radiation stars far beyond the 500,000 light-year frontier and showed that there were far more stars there than had been suspected." Some idea of the tremendous size of this "frontier" may be had by realizing that one light year is the distance a beam of light would travel in a year in a straight line going at the rate of approximately 386,000 miles a second. A generation ago Prof. Einstein formulated the concept of a finite universe (in which light travels in a curved line in curved space) based on the non-Euclidian geometry of Riemann. Astronomers have held to this idea of a limited universe with limited solar systems because it helps to overcome some of the difficulties of Newtonian physics. In an early popular exposition, of the Theory of Relativity, Dr. Einstein wrote:

> If we ponder over the question as to how the universe, considered as a whole, is to be regarded, the first answer that suggests itself to us is surely this:
>
> As regards space (and time) the universe is infinite. There are stars everywhere, so that the density of matter, although very variable in detail, is nevertheless on the average everywhere the same.

DIFFICULTIES OF EUCLIDEAN SPACE

> This view is not in harmony with the theory of Newton. The latter theory requires that the universe should have a kind of centre in which the density of the stars is a maximum, and that as we proceeds outwards from this centre the group-density of the stars should diminish, until finally, at great distances, it is succeeded by an infinite region of emptiness. The stellar universe ought to be a finite island in the infinite ocean of space.

But the Newtonian theory has its shortcomings, for "light emitted by the stars and also individual stars of the stellar system are perpetually passing out into infinite space, never to return, and without ever again coming into interaction with other objects of nature." Dr. Einstein suggests that this finite universe in infinite space "would be destined to become gradually but systematically impoverished." This problem of the tendency of the universe to "run down" (called "entropy" by modern physics) is adequately dealt with only by Theosophy. According to *The Secret Doctrine:*

> . . . nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every PRALAYA (I, 149).

Dr. Einstein and his scientific colleagues, however, disregarding the existence of soul and spirit—which is the *cause* of the energy of matter and all of the vast differences in the various grades of being—felt obliged to devise some theoretical solution for this and other problems raised by cosmic phenomena. Newton's laws were modified to make room for a more comprehensive cosmology; but, as Dr. Einstein himself remarks:

> Of course we purchase our emancipation from the fundamental difficulties mentioned, at the cost of a modification and complication. . . . which has neither empirical nor theoretical foundation. We can imagine innumerable laws which would serve the same purpose, without our being able to state a reason why one of them is to be preferred to the others; for any one of these laws would be founded just as little on more general theoretical principles as is the law of Newton.

Dr. Einstein, a true scientist, is careful to present his ideas as theories, or possibilities. After a discussion of the possibility of a spherical universe, based on Riemann geometry, he adds this candid comment:

> As a result of this discussion, a most interesting question arises for astronomers and physicists, and that is whether the universe in which we live is infinite, or whether it is finite in the manner of the spherical universe. Our experience is far from being sufficient to enable us to answer this question. But the general theory of relativity permits of our answering it with a moderate degree of certainty.

Matter and Space

It should be realized that the ideas of "curved space" and the "finite universe" are mathematical concepts, or rather concepts inferred from the mathematics of the four-dimentional space-time continuum. They are concepts necessitated by the Theory of Relativity, and not directly based on any "discovery" resulting from observation. Dr. Einstein is not concerned with what theosophists call the "absolute abstract space" of the first fundamental proposition of *The Secret Doctrine,* but with the space of physical extension. From this point of view, he is quite right in making the existence of space dependent upon the presence of matter. Space has no dimensions; all dimensions relate to matter in space; thus, also, all "physical space" is simply a conceptual abstraction that we associate with objective matter, and, consequently, such space is finite. Dr. Einstein is a student of the *manifested* universe—hence his inevitable conclusion that it is finite, for all manifestations have their limits. Actually, Newtonian cosmology, as popularly understood, confused the philosophical idea of the Limitless Infinitude with the measurable areas of our solar system, and it is this confusion that the recent developments of modern physics should assist in dispelling.

"Cosmic Phoenix"

Two years ago, in January, 1941, Lookout reviewed an article from an English periodical under the title, "You Have Lived Before." References to reincarnation recur ever more frequently in the public press. Of particular interest to Theosophists, for instance, was an item in "The March of Events" column, by Benjamin De Casseres, in the New York *Journal-American* for March 11, 1939:

> Professor Henry N. Russell, director of the Princeton Observatory, told an audience at the Franklin Institute in Philadelphia the other day that buried in the suns was a "cosmic phoenix." The

"phoenix" is a vast mass of fire at the very heart of the suns that burns itself out after incalculable periods of time, and then mysteriously renews itself.

The fable of the phoenix is the profoundest of truths in a mythology that, under the form of stories and legends, has given us many such profound truths.

The Greek phoenix built itself a nest of spiced twigs and then set itself on fire. From the ashes it came to life again. This went on for ever and ever.

The truth buried here is *the constant rebirth of the soul of man*—or the conservation, transformation and indestructibility of spiritual, mental and physical energy in a world that can never die.

(For H. P. Blavatsky's account of the same fable, see S. D. II, 617.)

"I HOLD THAT WHEN A PERSON DIES"

We reproduce in full the heading of E. V. Durling's column, "On the Side," from the Los Angeles *Herald-Examiner* for last August 29:

I hold that when a person dies,
His soul returns again to earth;
Arrayed in some new flesh-disguise,
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again.

—JOHN MASEFIELD.

(Of transmigration Pythagoras said: "The soul, bound now in this creature, now in that, goes on a round of ordained necessity." Plato claimed: "The soul is immortal and is clothed successively in many bodies." What is your opinion of transmigration? It is believed by some that human beings can become animals in another existence. Leading believers in transmigration question this. They say: "Once a human being, always a human being." So you have been unduly alarmed if worrying about becoming a centipede, a cockroach or a selling plater in your next existence.—EVD.)

"A PLACE WHERE YOU RESTED A WHILE"

The informal philosophizing of "Wally's Wagon" (Los Angeles *Times* Magazine) concluded, on September 13, with these homespun words:

[Mrs. Fitzgerald] said that if *she* was a preacher she would tell everybody that heaven was only a place where you rested a while before you was born back into the world.

"Now it looks to me," said Mrs. Fitzgerald, "that if you knew you had to come *back* you'd be mighty interested in seein' that your *grandchildren* had a world that was a better place, with great advantages an' opportunities for everybody."